Pali Chanting

With Translation

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BENEFITS OF CHANTING

1. Settles and calms the restless or agitated mind.
2. Mindfulness training: must be alert, nimble and attentive to avoid mistakes.
3. Concentration training: focus the mind on the words and their meaning.
4. Wisdom training: deepening understanding of the teachings that can become direct realization.
5. Confidence (saddhā) develops through familiarity and reflection.
6. Cultivates energy (viriya), joy (pāmojjha) and patience, endurance (khanti).
7. Develops friendliness (mettā) towards all beings.
8. Fills the mind with skillful, beneficial thoughts so that low and impure thoughts don’t enter.
9. Prepares the mind and body for meditation (bhāvanā).
10. Helps us to dedicate life to spiritual practice.
11. Familiarity with Pali, the language that preserves the Buddha’s words and its exquisite terms.
12. Thai people will appreciate and love you.
HOW WE CHANT:
1. Use important, meaningful Pali passages.
2. Preserve the original Pali and use accurate translations to ensure understanding.
3. Sit with concentration (sammaññha), respect and humility.
4. Chant as a group with no one dominating and everyone contributing.
5. Neither hurried nor overly slow, neither loud nor too soft.
6. Pleasant sounding but not singing.
7. Go deeper and deeper into the meaning.

KEY TO PALI PRONUNCIATION (Thai style)

VOWELS (as in Latin languages)

<table>
<thead>
<tr>
<th>Letter</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>far</td>
</tr>
<tr>
<td>Ä</td>
<td>baht</td>
</tr>
<tr>
<td>I</td>
<td>eat</td>
</tr>
<tr>
<td>Ī</td>
<td>feed</td>
</tr>
<tr>
<td>U</td>
<td>dew</td>
</tr>
<tr>
<td>Ū</td>
<td>food</td>
</tr>
<tr>
<td>E</td>
<td>ray, fate</td>
</tr>
<tr>
<td>O</td>
<td>go, slow</td>
</tr>
</tbody>
</table>

The stroke above some vowels indicates that they are long (in time), meaning that they are pronounced approximately twice as long as their shorter mates.

CONSONANTS

<table>
<thead>
<tr>
<th>Letter</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>K</td>
<td>as in go, give</td>
</tr>
<tr>
<td>KH, G, GH</td>
<td>kick, cat</td>
</tr>
<tr>
<td>M</td>
<td>sing</td>
</tr>
<tr>
<td>C</td>
<td>just</td>
</tr>
<tr>
<td>CH, J, JH</td>
<td>church</td>
</tr>
<tr>
<td>Ň</td>
<td>canyon</td>
</tr>
<tr>
<td>T, TH, ṬH, D, DH</td>
<td>as in take, tot</td>
</tr>
<tr>
<td>N, Į</td>
<td>not, nose</td>
</tr>
<tr>
<td>P</td>
<td>spite, spot</td>
</tr>
<tr>
<td>PH, B, BH</td>
<td>past</td>
</tr>
<tr>
<td>V</td>
<td>with</td>
</tr>
</tbody>
</table>

(all others as in English)
1. **HOMAGE TO THE BUDDHA**  
(HANDA MAYAM BUDDHASSA BHAGAVATO  
PUBBA BHAGA-NAMAKARA KAROMASE)

NAMO TASSA BHAGAVATO  
Homage to the Uncomparable Blessed One,  
ARAHATO  
The Worthy Undefiled One,  
SAMMĀ – SAMBUDDHASSA  
The Perfectly Self-Awakened One.  

(3 times)

2. **GOING TO REFUGE**  
(HANDA MAYAM TISARANAGAMANAPATHAM BHA NAMASE)

BUDDHAM SARAŅAMA GACCHAMI  
To the Buddha for refuge we go.  
DHAMMAṀ SARAŅAMA GACCHAMI  
To the Dhamma for refuge we go.  
SAṆGHAṀ SARAŅAMA GACCHAMI  
To the Sangha for refuge we go.  
DUTIYAMPI BUDDHAM SARAŅAMA GACCHAMI  
A second time to the Buddha for refuge we go.
DUTIYAMPI DHAMMAṁ SARAṆAṁ GACCHĀMI
A second time to the Dhamma for refuge we go.

DUTIYAMPI SAṄGHAṁ SARAṆAM GACCHĀMI
A second time to the Sangha for refuge we go.

TATIYAMPI BUDDHAṁ SARAṆAṁ GACCHĀMI
A third time to the Buddha for refuge we go.

TATIYAMPI DHAMMAṁ SARAṆAṁ GACCHĀMI
A third time to the Dhamma for refuge we go.

TATIYAMPI SAṄGHAṁ SARAṆAṁ GACCHĀMI
A third time to the Sangha for refuge we go.
3. THE FIVE TRAININGS
(HANDA MAYAM PANCASIKKHĀPADAPĀTHAM BHAṆĀMASE)

PĀṆĀTIPĀṬĀ VERAMAṆĪ SIKKHĀPADĀṂ SAMĀDIYĀMI

I undertake the training to intend not to take away any breath.

ADINNĀDĀṆĀ VERAMAṆĪ SIKKHĀPADĀṂ SAMĀDIYĀMI

I undertake the training to intend not to take away what is not given.

KĀMESU MICCHĀCĀRĀ VERAMAṆĪ SIKKHĀPADĀṂ
SAMĀDIYĀMI

I undertake the training to intend not to abuse the others beloved ones.

MUSĀVĀḌĀ VERAMAṆĪ SIKKHĀPADĀṂ SAMĀDIYĀMI

I undertake the training to intend not to harm others by speech.

SURĀMERAYA MAJJAPAMĀḌṬṬHĀṆĀ VERAMAṆĪ
SIKKHĀPADĀṂ SAMĀDIYĀMI

I undertake the training to intend not to harm my consciousness with substances that intoxicate and lead to carelessness.
3.1. **THE EIGHT TRAININGS**

(HANDA MAYAM ATTHASIKKHA-PADAPÂTHAM BHAṆĀMAΣE)

PĀṆĀTIPĀṬĀ VERAMAṆĪ SIKKHĀPADAM SAMĀDIYĀMI

I undertake the training to intend not to take away any breath.

ADINNĀDĀṆĀ VERAMAṆĪ SIKKHĀPADAM SAMĀDIYĀMI

I undertake the training to intend not to take away what is not given.

ABHRA MĀ CARĪYĀ VERAMAṆĪ SIKKHĀPADAM SAMĀDIYĀMI

I undertake the training to intend to keep my mind & my body free from any sexual activity.

MUSĀVĀḌĀ VERAMAṆĪ SIKKHĀPADAM SAMĀDIYĀMI

I undertake the training to intend not to harm others by speech.

SURĀMERAYĀ MAJJA PĀḍ 않는다 Ṭhāṇā VERAMAṆĪ SIKKHĀPADAM SAMĀDIYĀMI

I undertake the training to intend not to harm my consciousness with substances that intoxicate and lead to carelessness.
VIKĀLA-BHOJANĀ VERAMĀṆĪ SIKKHĀPADAMĪ
SAMĀDIYĀMI

I undertake the training to intend not to eat in between after noon and before dawn.

NACCA–GĪTA–VĀDITA–VISŪKA–DASSANA MĀLĀ-
GANDHA-VILEPANA-DHĀRAṆA-MAṆḌANA-
VIBHŪSANATTHĀNĀ VERAMĀṆĪ SIKKHĀPADAMĪ
SAMĀDIYĀMI

I undertake the training to intend not to dance, sing, play or listen music, watch shows, wear garlands, ornaments and beautify myself with perfumes and cosmetics.

UCCĀSAṆAYAṆA-MAHĀSAṆAYANĀ VERAMĀṆĪ
SIKKHĀPADAMĪ SAMĀDIYĀMI

I undertake the training to intend not to sleep or sit on luxurious beds and seats.
4. **VERSES ON TRUE & EXCELLENT REFUGE**

(HANDA MAYĀM KHEMĀKHEMASARAṆADĪPIGĀTHĀYO BHAṆĀMASE)

BAHUṆI VE SARAṆAṆI YANTI
PABBATĀṆI VANAṆI CA
ĀRĀMARUKKHACETAYĀṆI
MANUSSĀ BHAYATAJJITĀ

When danger threatens most people run away
to sacred mountains and forests, temples and shrines.

NETAṆI KHO SARAṆAṆI KHEMAṆI
NETAṆI SARAṆAMUTTAMAṆI
NETAṆI SARAṆAMĀGAMMA
SABBADUKKHĀ PAMUCCATI

Those are not happy refuges, they are not truly safe.
In depending on them there is no escape from suffering.
Those who go to refuge in Buddha-Dhamma-Sangha through right wisdom realize the Four Noble Truths.

They see suffering, its arising, the escape therefrom and the Noble Eightfold Path to Perfect Peace.

This refuge is truly excellent and secure. Wise reliance upon it releases us from all suffering.
5. VERSES ON A SINGLE NIGHT

(HANDA MAYAṂ BHADDEKARATTAGĀTHĀYO BHAṆĀMASE)

ATĪTAṂ NĀNVĀGAMEYYA
NAPPATIKAṂKHE ANĀGATAṂ
YADATĪTAMP AHĪNANTAṂ
APPATTAṆCA ANĀGATAṂ

One ought not to long for what has passed away,
nor be anxious over things that are yet to come.
The past has left us, the future has not arrived.

PACCUPPANNAṆCA YO DHAMMAṂ
TATTHA TATTHA VIPASSATI
ASAṂHIRAṂ ASAṂKUPPAṂ
TAṂ VIDDHĀ MANŪBRŪHAYE

Whoever sees the present dhammas
direct and clear just as they are,
is unshakable, immovable, secure.
They should accumulate such moments.

AJJEVA KICCAMĀTAPPĀṂ
KO JAṆṆĀ MARAṆĀṂ SUVE
NA HI NO SAṂGARANTENA
MAHĀSENENA MACCUNĀ

Effort is the duty of today,
even tomorrow death may come.
For it is beyond our power
to delay Death and its great armies.
The Sages of Peace speak of that one who strives never lazy throughout the entire day and night:
“Praise the one who truly lives for even a single night."

6. OVĀDA PĀTIMOKKHA VERSES
(HANDA MAYAM OVDAPĀTIMOKKHAGĀTHĀYO BHAṆĀMASE)

SABBAPĀPASSA AKARANAMī
Never doing the least evil,
KUSALLASSŪPASAMPADĀ
in virtue always ready,
SACITTAPARIYODAPANAMī
purifying one’s own mind.
These three are the teachings of the Awakened Ones.

Patient endurance burns up defilements supremely.

All who know say Nibbana is the Supreme,

those who destroy life are not gone forth.

Those who oppress others are not yet calm.

Not speaking evil, not doing harm,

restraint within the Training Discipline.

Knowing what is right in taking food,

sleeping and sitting in secluded places,

devoted in training the mind ever higher,

these six are the teachings of the Awakened Ones.
7. **VERSES ON THE BURDEN (KHANDHA)**

(HANDA MAYAM BHÂRASUTTAGÂTHÂYO BHAṆÂMASE)

BHÂRÂ HAVE PANCAKKHANDHÂ

The five aggregates are heavy loads,

BHÂRAHÂRO CA PUGGALO

the “person” foolishly shoulders them.

BHÂRÂDÂNAÂM DUKKHAÂM LOKE

Carrying such weights is suffering in the world,

BHÂRÂNIKKEPANAÂM SUKHAÂM

tossing away these burden is bliss.

NIKHIPITVÂ GARUM BHÂRAÂM

The Wise have discarded all that weight

ÂÑÑÂM BHÂRAÂM ANÂDIYA

without picking up any new ones.

SAMÂLÂM TANHAÂM ABBUYHA

Craving is torn out by the roots,

NICCHÂTO PARINIBBUTO

desire is stilled, quenched in coolness.
8. THE FIRST WORDS OF THE BUDDHA
(HANDA MAYAṂ PATHAMABUDDHABHĀŚITAGĀTHĀYO BHAṆĀMASE)

ANEKAJĀTI SAṂSĀRAṂ SANDHĀVISSAṂ ANIBBISAṂ

Before discovering True Knowledge, I cycled round in myriad births,

GAHAKĀRAṂ GAVESANTO DUKKHĀ JĀTI PUNAPPUNAṂ

Searching for the Builder of this house
–Craving that creates ego existence–
each new birth brings more suffering.

GAHAKĀRAKA DIṬṬHOSI

PUNA GE HAṂ NA KĀHASI

Now I know you Builder of this house!
You won’t imprison me anymore.

SABBĀ TE BĀSUṆĀ BHAGGĀ

GAHAKŪTAM VISAMKHATAṂ

I have pulled down your ridgepole and
razed your framework to the ground.

VISAMKHĀRAGATAṂ CITTAṂ

TAṆHĀNAṂ KHAYAMAJJHAGĀ

My mind has entered into that state
in which nothing can stir it up again.
Arriving at cravings final end,
the unsurpassed peace of Nibbana.
9. **THE FINAL WORDS OF THE BUDDHA**  
(HANDA MAYAṂ PACCHIMABUDDHOVĀDAPĀTHAM BHAṆĀMASE)

HANDADĀṆI BHIKKAVE ĀMANTAYĀMI VO

Beware Bhikkhus! We warn you thus:

VAYADHAMMĀ SAṆKHĀRĀ

All concocted things disintegrate.

APPAMĀDENĀ SAMPĀDETHA

You ought always to be carefully alert.

AYAṂ TATHĀGATASSA PACCHIMĀ VĀCĀ

These are the final words of the Tathāgata.

10. **REFLECTION ON SAṆKHĀRĀ**

SABBE SAṆKHĀRĀ ANICCĀ

Saṅkhāra are body-mind; all material and mental things.  
They are impermanent. Once arisen, they cease, possessed, they are lost.

SABBE SAṆKHĀRĀ DUKKHĀ

Saṅkhāra are body-mind; all material and mental things.  
They are dukkha, hard to endure; because once born, they age, fall ill and die.
SABBE DHAMMĀ ANATTĀ

All things, those that are Saṅkhāra and that which is not, are not self, are not soul, should not be taken as I, as mine, as my self, my soul.

ADHUVAṀ JĪVITAṀ

Life lasts not long.

DHUVAṀ MARANAṀ

Death is long lasting,

AVASSAṀ MAYĀ MARITABBAṀ

that we die is inevitable.

MARANAPARIYOSĀNAṀ ME JĪVITAṀ

Our lives have death as their completion.

JĪVITAṀ ME ANIYATAṀ

Our lives are uncertain.

MARAṆAṀ ME NIYATAṀ

Our deaths are most certain.

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VATA

Alas!

AYAṀ KĀYO

This body

ACIRAṀ

will not last.
APETAVIṆṆĀNO
When consciousness is gone
CHUDDHO
they throw it away
ADHISESSATI
to lie
PATHAVIṂ
upon the ground
KALIṂGARAṂ IVA
like a fallen log
NIRATTHAMĪ
useless ...

11. REFLECTION ON

METTĀ, KARUNĀ, MUDITĀ, UPEKKHĀ

A. SABBE SATTĀ SUKHITĀ HONTU
May all beings be joyful.

SABBE SATTĀ AVERĀ HONTU
May all beings be free from enmity.

SABBE SATTĀ AṆYĀPAJJHĀ HONTU
May all beings be free from malice.

SABBE SATTĀ ANĪGHĀ HONTU
May all beings be free from worry.
SABBE SATTĀ  SUKHĪ ATTĀNAM PARIHARANTU
May all beings preserve their well-being.

B. SABBE SATTĀ  SABBADUKKHĀ PAMUCCANTU
May all beings be free from all dukkha.

C. SABBE SATTĀ  LADDHASAMPATTITO MĀ
VIGACCHANTU
May all beings not be parted from the good fortune they have attained

D. SABBE SATTĀ  KAMMASSAKĀ
All beings are the owners of their actions,
KAMMA DĀYĀDĀ  KAMMAYONI
heir to their actions, born of their actions,
KAMMA BANDHU  KAMMAPAṬISARAṆĀ
related to their actions, supported by their actions.
YAṆ KAMMAṆ KARISSANTI
KALAYĀNAṆ VĀ  PĀPAKAṆ VĀ
Whatever they will do, for good or for ill,
TASSA DĀYĀDĀ  BHAVISSANTI
of that kamma, they will be the heirs.
12. PATICCASAMUPPĀDA

(The Sutta on Dependent Origination)

Samudaya-Vāra

AVIJJĀ PACCAYĀ PHASSO
Ignorance gives rise to Contact;

PHASSA PACCAYĀ VEDANĀ
Contact gives rise to Feelings;

VEDANĀ PACCAYĀ TANHĀ
Feelings give rise to Craving;

TAṆHĀ PACCAYĀ UPĀDĀNAṂ
Craving gives rise to Attachment;

UPĀDĀNA PACCAYĀ BHAVO
Attachment gives rise to Becoming;

BHAVA PACCAYĀ JĀTI
Becoming gives rise to Birth;

JĀTI PACCAYĀ DUKKHĀ
Birth gives rise to Suffering;

DUKKHĀ PACCAYĀ AVIJJĀ
Suffering gives rise to Ignorance.

(This is part of the Full Sutta)
13. ĀNĀPĀNASATI SUTTA
(The Sutta on Mindfulness with Breathing)

(1) DIGHAṀ VĀ ASSASANTO DIGHAṀ ASSASĀMITI PAJĀNĀTI
When breathing in long, that bhikkhu thoroughly comprehends: “I am breathing in long”.

DIGHAṀ VĀ PASSASANTO DIGHAṀ PASSASĀMITI PAJĀNĀTI
When breathing out long, he thoroughly comprehends: “I am breathing out long”.

(2) RASSAṀ VĀ ASSASANTO RASSAṀ ASSASĀMITI PAJĀNĀTI
When breathing in short, that bhikkhu thoroughly comprehends: “I am breathing in short”.

RASSAṀ VĀ PASSASANTO RASSAṀ PASSASĀMITI PAJĀNĀTI
When breathing out short, he thoroughly comprehends: “I am breathing out short”.

(3) SABBAKĀYAPATISAṀVEDI ASSASIßĀMITI SIKKHATI
That bhikkhu trains himself: “Experiencing all bodies I will breathe in”.

SABBAKĀYAPATISAṀVEDI PASSASIßĀMITI SIKKHATI
He trains himself: “Experiencing all bodies I will breathe out”.

(4) PASSAṀBHAYAṀ KĀYASANKHĀRAM ASSASIßĀMITI SIKKHATI
That bhikkhu trains himself: “Calming the body-conditioner I will breathe in”.

PASSAṀBHAYAṀ KĀYASANKHĀRAM PASSASIßĀMITI SIKKHATI
He trains himself: “Calming the body-conditioner I will breathe out”.

(...)

(...)

(13) ANICCĀNUPASSI ASSASIßĀMITI SIKKHATI
That bhikkhu trains himself: “Contemplating impermanence I will breathe in”.

ANICCĀNUPASSI PASSASIßĀMITI SIKKHATI
He trains himself: “Contemplating impermanence I will breathe out”.

(...)

(This is part of the Full Sutta)